

M 1156

Monday March 13, 1967

Must Remain in  
Transcription Room

Well, what do we talk about tonight?

A I'd like to report on my task that you gave me for the last week which was to...I had an imaginary conversation with my daughter and I would ask her a question and then try to wake up as I pause and <sup>giving</sup> ~~give~~ her a chance to answer. Well, it loosened me up a little bit to do it or I can say that for the time I did it it loosened me up alot, and gave me sort of a new way or a refreshing way to look at myself. It ~~was hard~~ was hard to wake, to really have the unity that I sometimes get from a waking moment but I was very much more aware during the ~~in~~ 10 minutes that I set myself to do it. I did it everyday except Saturday when I tried to do it for...I tried~~to~~ to do but then someone came through the room and then I would ~~xxxxxxxxxxxxxxx~~ let go.

N Did you record it?

A No I didn't because well, you didn't set that up to do. <sup>and</sup> I didn't see any reason to record it.

N Sometimes it's nice to hear afterwards when you play it back.

A Well, I didn't record it.

N Did it help?

A It was~~hard~~ hard to get into it but then while I was doing it I enjoyed doing it.

N Have you any idea how many times you lost yourself? As you were talking?

A Probably alot of times. I wouldn't know the number but I kept attempting to come back.

N If you realize that you have lost that you try to slow down.

A I'd slow down and I repeated~~x~~ the phrase that I said before several times. I also stopped and then I made, maybe get up and made a movement across the room and came back, different things like that. If my daughter had been there she'd <sup>think</sup> ~~xxx~~ I was kinda crazy I guess.

Nykand<sup>d</sup> Probably. But that wouldn't matter would it? She might think that anyhow.

How about giving a speech to a large group of people, not in reality. I imagine yourself when you're in your room there are 100 people there and you are (phrase unclear) or any kind of a topic and you walk up and down and you use your hands and you gesture, you stand still, you look and you think a little bit what the next sentence is going to be and you continue, you make it up. You can say all the time "abra kadabra" if you like but somehow or other that you put yourself in that kind of position and of course it's entirely up to you to do it what you want to do and you also can change and you even can hunt for words because no one is there. You see yourself in an imaginary position and since you have created it you can regulate it in any way you like and at any one time that you notice that you have lost yourself you can come back, you stand still and then you make up your mind you would like to be present or at least make an attempt but if you can't keep on walking ~~xxxxxxx~~ back and forth in front and all the time looking at the audience, the imaginary audience and if you can single out a few people in the audience<sup>ts</sup> when you are going to address your particular lecture. What would you like to talk about?

A I could talk about a lot of things I guess.

N Yeah, but it has to be more or less enthusiastic. You have<sup>ts</sup> to know your subject.

A I guess the thing that enthuses me the most is some of the ideas in the work.

N Okay.

A I can get a lot of enthusiasm out of it.

N Good. Try it. Ten minutes each.

A Okay.<sup>de</sup> you want me to, And do you think it would be a good idea for me to record it.

N To report on it or record it?

A Record it.

N Have you got a recorder?

A Yes

N Yes, that will be fine. You see, the whole process that you're trying to do is to become much more flexible for yourself because sooner or later you'll have to do it in the presence of some other people in order to have a little bit more sobriety, the knowledge that you're alive and that that knowledge is within you, independent to whoever is outside so that as it were you could use yourself by going inside to reassure yourself that you exist and that there is nothing of the rest of the world that ever could take it away.

A That's one of the things that amazes me, I'm sort of <sup>almost</sup> knocked unconscious in the presence of other people but I can have this sense of myself when I'm by myself, when I'm working by myself.

N And the difficulty is, Marshall, that many times it can serve to conceal. That's quite easy. Because then you simply exclude yourself from the rest of the ~~the~~ world because you think they are stupid fools anyway and you know better. This is exactly what you have to avoid. You have to remain a person who is honestly fighting it to convince someone and not withdraw from it. As soon as you withdraw (unclear phrase) of course you can do as you like. One has to ~~xxx~~, to ~~xxx~~ that. Now if it has to be loose loose

in the presence of other people so that you can't withdraw without them knowing it and at the same time continuing with what you want to say to them. Alright?

A Alright.

N You try it. Lloyd what will we do about that bell?

A Downstairs?

N I wish you have it measured so that when you see them you can say "we'll let you come in." (Unclear phrase) Give them a good talking to.  
(Unclear) Who's in back there. Yes, Wesley.

A I would like a task to ~~cover~~ the period while you're gone if possible. I also have a question which I'm a little afraid to ask. It's been running in my mind for many many years. It's about the Prime Mover which is God. It is that the Prime Mover moves us. What moves the Prime Mover?

N Well, you know, if I consider God the highest kind of being or a ~~XXXXXX~~ concept that I conceive then either I mean it that it is the highest and if I have to assume that someone else is still going to move that what is the highest then that kind of a concept becomes higher than the first one. So either I assume that there is Omnipotence outside of which nothing else exists; if I want to call that God (Unclear) It's a different thing if I consider the concept of a God as something that has an end, or outside of which certain things still could exist which might have an influence on that what I call God. So in accordance with the definition of that what I consider now the Prime Mover it is the Prime Mover, which in itself is moving independently of anything else outside it, and that would be the concept of an ~~XXXXXX~~ Omnipotence that it is in itself capable of that kind of movement outside of which nothing exists and as long as I want to assume that there is an outside I have to include the outside in that what is <sup>in</sup> Omnipotence. So again, by definition that what is existence should never have any limits, and ~~again~~ together with Omnipotence it has to have Omni-presence. When that is there and I say it is a Prime Mover which means that it is governing in any kind of a direction anything that takes place if that is the concept that I would have God to be which you might say satisfies me when I want to think about it or that at least it gives me a certain form of

rest when I knew that that kind of concept could exist in reality and I have the belief and perhaps partly that I have the experience of its existence. I have to add to that also Omniscience, so with that as a concept of God when it is all three together outside of which nothing exists and that/what <sup>that</sup> exists is now Endless, I must come to the conclusion that the concept of God must be Infinity. You see, then I simply use a different kind of a word, but instead of calling it a Prime Mover which means I make a distinction between prime and secondary and when I say mover I give it necessary attributes of having to move, then when it moves it has to move from one place to another and I have to include in that space and that the moving, if it did move, would take time and also in that space that is transgressed it has to move from one place to another. I put myself in that a definition too much dependent on all kind of dimensional quantities which do not belong to God as I want to conceive Him as the totality of all things existing. You see, you have to get away a little bit ~~from~~ from the terminology and you <sup>I</sup> simply use the word Infinity in order to indicate that I really don't know what I'm talking about. You see, and as such then, one can say <sup>Yes,</sup> "It is" and without any further definition that God exists and that what is existing everywhere and always for all times in Eternity, for me becomes a concept that I more or less can be let's say at rest with it without giving it any particular definition that it ~~with~~ even moves, that it manages that it sits on a throne, that it is taking care of all the birds in the sky, and so forth, because as soon as I put that in such correct poetic forms I limit the concept of God to that what is familiar to me. When I talk about God I have to talk about something that is completely unfamiliar and perhaps <sup>even</sup> the best way of saying it is if I give it any particular kind of a concept that I can understand as long as I am on earth it will have to be in subjective terminology. But if I don't want that

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subjectivity in there the only word I could use for it is objectivity  
 without~~ed~~ and even that I cannot conceive of and only saying that it  
 must exist because it's the opposite of everything that I know that exists.  
 All right, let's simply leave it at that point. Now, the ether, the task.  
 You see, a task when I'm away is really extent that one tries to find out  
 how much there is left and I think the task is that<sup>then</sup>/I know that someone  
 to whose meetings I have gone for a couple of months or a year or whatever  
 time there is and I soaked up<sup>9</sup> certain amount of knowledge and I've used  
 the knowledge in order to gain understanding something must be deposited  
 in me and it has given me at certain times direction for my life and cer-  
 tain concepts with which I could live and on which I could rely and which  
 have a definite meaning for me. If such a person now leaves I'd like to  
 find out what actually is there and the task is that you try each day  
 to think take a certain concept of work and that whatever it is that you  
 want to choose and in what particular<sup>order</sup> you want to choose it, when when  
 that certain words with which we have now some familiarity like, let's say,  
 Omni-presence, if you like, or let's say consciousness or conscience or per-  
 haps will or personality or that what may be the law of 7 or what may be  
 Ras<sup>ar no</sup> as birth or as death or birth or what<sup>o</sup> ever other kind of a law  
 or what other kind of concept that we are familiar in ordinary life and  
 which now have been used for the terminology of the spiritual existence  
 that I could become clear about trying to define in what is the meaning  
 for me in the first place, intellectually and the second place as a result  
 of the practical application. I think it is a very good task to find out  
 what you know, what you actually are able to do, what you have done, at  
 what particular state this particular ~~kind~~ kind of level your being is.  
 If you want to write it down and perhaps after some time look at it again



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and correct it because new ideas will be added to it and as you make this attempt, you will see that in the beginning it may be difficult to formulate whatever (?) you try to live with it for sometime. Each morning try to consider that( ) 10, 15 minutes on that kind of a task ready to sit quiet and let all the different terms go in front of you as if there is a ~~xxx~~ parade and you watch it, that then after some time you will become more familiar with it and certain things will occur to you which you then at that time can fit in, in the ~~xxx~~ proper place. Try to make a resume for yourself, the meaning of work, what is the position of you in the regarding to that and in general what is the position of man in regard to the possibility of an objective science. All right?

A ~~XXXXXXXX~~ Thank you.

N Good. Yes, all right. Yes.

A. I have a question that is disturbing me a good deal. As you perceived last week I'm having an increasingly difficult inner struggle between my own training in Zen and this new way and there's one thing in particular which bothers me, I have always been taught to look or to attempt to look directly into the heart of things and to avoid theorizing and attempting to find answers to questions such as what is the structure of the universe, and what is our purpose for ~~gk~~ being here, and I find, of course, that in the readings, these questions are raised and discussed and that there is a good deal of theorizing and I'm having a difficult time reconciling all this verbiage with what I've been taught. I was hoping maybe you might be able to make a few comments which might be...

N Yes, I think for the time being what<sup>ever</sup> appears to you as theory which you cannot place, how do you ~~xxx~~ know? I think it's felt far better that <sup>z</sup> you find out what is the meaning of work as applied to yourself and as

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you make attempts and is much more in line with what you have been taught. If it is a question of going to the heart of things that what really exists without the verbiage that is usually attached to it and I think that certain forms in the way of formulating ideas or concepts whatever it is, yourself/<sup>or</sup> as a being . Very often it is deleterious to the attempts that one wants to make to wake up, and that the emphasis as far as Gurdjieff is concerned is an effort to be free and that in this state of being awake one has possibility of going down to the heart of things because all the different coverings which now we are covered with become transparent. You see, it's one way of reaching the heart, by being able to look through or to be able to penetrate through the layers which are now covering up ourselves what we call simply civilization or our habitual forms of behavior and that because of this kind of attempt of waking up to oneself and gradually these layers become transparent, and when they are transparent there is no possible objection anymore, and there is no obstacle in the way, in order to see what is the reality. To go to the heart of things is to , in order to see what is really the reality beyond that what we call now Phenomenal World, and if I will be able able to do away, you might say, temporarily at least, with that what is the phenomena and I will reach the realm of the <sup>o</sup>numena, that I reach that what is essential and perhaps if I actually could<sup>id</sup> penetrate to the heart that I will reach that what is at the center of things and then I will be able when that is transparent<sup>ent</sup>, not to pay any attention to it, which I usually do in ordinary life. When I do this I become, as it were, cold you might call it, to that what is an ordinary manifestation, and I wish to become aware of the reality of existence inside. We have accomplished exactly the same thing, If I want to become objective to myself then I



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simply will not pay attention to that what is outside manifestation  
 because it has no further meaning to ~~me~~ when only then it happens  
 to exist and if I am, let's say, bothered by I attach certain  
 values to the manifestations in the form of that what I now call  
 interpretation of myself of thinking or feeling when I try eliminate <sup>2</sup>  
 less I will reach the heart of things without having to go through  
 the difficulty of thinking or feeling about it. You see, the  
 difficulty you would have in trying to reach the heart of things is  
 after a long period of meditation, which meditation still remains  
 to a great extent, subjective, because it is based on your ordinary  
 thought process, but you try in the thought process <sup>of</sup> that kind to eliminate  
 all the different things that are outside and are of no particular  
 importance to that what you want to focus on. At the same time when  
 you try to focus there is still something that is the result of that what  
 is a mental function and although you do the best you can you will con-  
 stantly be influenced by that what is the surrounding country, you  
 might say, in the form of different thoughts and many times, in this  
 form of meditation, even if I wish it, I'm completely distracted by  
 other thoughts coming in and you know that by experience. That ~~is~~ <sup>is</sup>  
 why it is so difficult to understand what in accordance with the Zen  
 teaching is, of course, the moment of existence <sup>once</sup> without dimension. It's  
 quite true, and it must exist. But all I have is the concept of that  
 kind is immediately translated into terminology of time of terminologies.  
 You see it becomes subjective because I happen to be that way as far as  
 my mind is concerned. So in order to try to understand the real meaning  
 of things and let's say, the heart of it, I have to find a special road  
 towards it, and <sup>the</sup> road should not ~~be~~ <sup>be</sup> obstructed by the manifestation of

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myself. So if I could actually become aware of myself<sup>self</sup> existing without any interpretation, without any particular feeling, without any liking or disliking, without any destruction, without anything<sup>thing</sup> that has to do with either my mind or my feeling, I would still retain a concept of which I could become aware of the existence of myself. And in that process I will make that what is now covering me and my reality transparent. I call it transparent (with) I come from the outside in.<sup>2</sup> I call it translucent when I go from inside out, and therefore when I reach a particular point in my heart, from where I then wish to look again at the outside world, I'm not bothered by that what are my manifestations and I have a freedom which I ~~did~~ did not have before. You see the concepts that you have been taught are quite the same as these only we give you a little bit more of an idea of how to get there, by eliminating subjectivity, because we know that subjectivity ultimately, even if it is well-meaning, remains an enemy. It is true in Zen if one understands it, but there are very few people<sup>?</sup> do understand it really. Did I clarify it a little bit?

A. Yes. I believe it does.

N Good. You try to work. You try to become objective in order to see the heart of things.

A Well I had, I had a moment of , I guess, I don't know what you could accurately call objectivity but an attempt to do my first task I had a very strange experience.

N Don't philosophize on it. Simply accept the experiences for whatever they are, and if you want to be it's all right. Don't dwell on them. Keep on trying to wake up. It's far better.

A It hit me very hard.

N That's all right. It didn't destroy you.

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A No, no. I mean it was a good thing.

M Yes. Very good. You see, as experience you will have certain possibility with intuitive knowledge now which ordinary people have not been trained in any particular religious way from them, and in general, when one is trained in the direction which has <sup>as</sup> the contact the Ultimate, like we also try to find by means of a different road of esoteric knowledge, then it is very difficult to eliminate that what one ~~is~~ has already experienced and then try re-interpret it in accordance with the new rules. So for that reason I say it is better not to pay too much attention to trying to define it. Stick with the reality of the experience and when it's good, it's good; you say fine, and continue. All right. Don't be too much bothered by the thoughts. They will gradually fall in the proper place and your feeling will ultimately actually start to <sup>rise</sup> from the center of your heart; that's where they belong.

Yes, Allen?

A. Yeah, Mr. Hyland, I'd like to ask you about trying to get some help in making different type of judgments and decisions in life that have to do with like one's personal needs, things one is attached to. I feel that I know what work is for myself now, I know what it is I have to do, I also, I know what it is to be awake and there are many things that I'm finding out about myself about relationships and about what an individual thinks in life and I see them very clearly. It seems like the more I see of what these things are ~~are~~ that correspondingly there's something in me that <sup>tends</sup> ~~tends~~ to want to grab to something else more but yet there seems like there's nothing there to grab in a certain type of a way.

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N What would you like to grab at?

A I' don't know. There's things inside me that always have the tendency to take up with some type of material things to do something but never really be committed to anything because I've never really been committed to anything in my life.

N How do you say, you know what work is?

A Yes,

N Then you also must know that work is possible in any conditions.

A Yes.

N Because if it's independent of time it can be produced at any one time, that a time becomes a moment, so it's independent then of any kind of activity. That means it could exist while activity continues to exist and the only difficulty is that sometimes activity is so strong that it eliminates a certain amount of attention or energy to go in the direction of the formation of "I". So of course there are different gradations and that certain conditions are more conducive than others as far as work is concerned, but it never is an impossibility that whenever I am engaged in any kind of activity, that there ought to be theoretically at least, the possibility of being awake. That what is called work on oneself is never a substitute <sup>for</sup> whatever is taking place in ordinary life. If you realize that, then you have to find out at what times can you make an attempt to be awake or to be aware or at least an attempt to try to work on yourself. And out of totality of such possibilities which, of course, each moment is a day if it exists there may be very few when you actually could be awake to them. The rest of the time you become attendant on that what is (if you take your head away a little bit so that either hold it one way or another then I can see him. Every

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time you move your head down he has to move his head this way. When you put ~~xx~~ back again, high up high up . Now either sit quiet or sit, bend, I 'don't care what you do, but stay the way you are. All right.)

A I'm sorry.

M You know who I'm talking to, to you yes. No. Yes. You. Each time that you work something of you exists in addition to that what has existed and what has existed continues its existence. The moment of such times when there are two things in existence are very seldom actualized in the life of any kind of <sup>a</sup>man, particularly when they're still more or less at the ~~XXXX~~ beginning of their interest of work. And of course it is naturally it has to be like that Because whenever I wish to wake up I become engaged in process that is quite unnatural to me and I have to sometimes fight against the desire on my own part as a personality to continue in the way in which I have been living for years and/ years, without wanting to acknowledge that there is a necessity also for trying to do something quite ~~unusual~~ unusual. Now if you want to take it <sup>2</sup>is such and perhaps there is let's say less than  $\frac{1}{2}$  or  $1\%$  of the time that I actually could consider myself awake. Then you want to use that as a guide or kind of a measure in ordinary life in order to know what to do. I think you are up against a very difficult ~~to~~ problem. It's only slowly that if one could gradually become more and more awake you would have better judgement and you would know what to do. But the only way out is that whenever I now am engaged in certain problems of life, in which I like to have guidance

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and then at such a time I try to wake up to them. I accomplish two things: one is that there might be the possibility that something of a little bit more objective nature existing and also it might be ~~w~~ that at such a time considering that what I am doing and particularly the physical activity as expressed in the manifestation of my body. Something in me could look at it more objectively and with less concern. As a result of that I will be more impartial to that what I have to do and also I could become cleared because that what is objective in me has much more possibility of enlightening me whenever I do anything than to be constantly in the dark. Do you see, this is <sup>?</sup> solution when I'm confronted with certain problems in life and I would like to solve and then I say "why not try a little a la Gurdjieff." The first thing I have to do is try to be awake which of course, in itself, is already very difficult. But that ~~/s~~ sometimes it is possible that I can have a viewpoint which is more impartial instead of being constantly engaged in that what I'm doing without being able to judge because I am in the ~~MIXX~~ midst of it, that a question of impartiality means that I have a little more objectivity because I am more outside of it, and because of that I could have a different viewpoint, perhaps a little bit more truth.

- A. What about the meaning for the work itself? If you can't even... See I seem to be caught between these two points, of like trying to find a meaning for the work, not I mean, rather in the sense...
- M The meaning for the work is to work. The meaning of work for you is to work, to apply it. You don't have to think about it, what other meaning there is. There is a meaning, for you only, and the meaning that comes for you is to try to wake up.
- A Ah, I meant the physical work I do, you know, the...



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N Go ahead, you've done it all your life. Introduce now, at times when you can a kind of an attitude of being objective in that what you are doing. You will find that many times it is utterly impossible. You don't even want to think about it. Well if then that what you are doing you could allow down or at least you allow yourself a little bit of a quiet period in which you are not as much engrossed you might have a chance at such time you actually could see yourself even if it is for a short time.

A Would you advise giving up something for a while?

N I do not know. It depends what ordinary life requires of you. It's quite possible that it requires so much that there is no time for any amount of work. If that is the case and you discover that you really either do not have the desire or to some extent not even the ability or not even the thought or the feeling for it, then it is something that at your good moments you consider as an impossible situation because you don't want it that way. You would like to be able <sup>2 to</sup> devote some time to try and wake up or at least to work on yourself. Then you have to cut out some other stuff in order to make room for whatever is important. It depends entirely on how important you consider work on yourself. For I'm quite certain if you consider it very important, you will be able to eliminate certain other things that you know are in the way. Reconsider the activities of your life, try to find out if they're all as important as sometimes you think. Or if you are attending to them what is the real motivation for doing them? And when you come to the motivations that you may be able to judge them if one is more valuable than the other and then start to eliminate those that are less valuable and you could do without. Reorganize your life. Take a ,

you might say, a clear view of how you spend the day. Particularly if you have the day if you want to know how you have spent your time and what. And for that purpose and so, try to be quite honest. Also indicating, I've spent two or three hours being a lady.

- A. Seems like if I look into the motivations, which I have done in some certain songs it seems like it really shakes a lot of things loose.
- B. Okay. When it's all there, if it is loose, maybe you could get rid of it. There's an awful lot of things, a lot of stuff that is quite unnecessary. Even when the things you do, and surely the things you feel and perhaps what you think, try to eliminate and bring that out as much as you can, and your mind empty practically of everything except those little main thoughts that have to take care of your physical circulation. As far as all feelings are concerned, I think you could increase it with having a wish to do whatever you're doing, as much as you can, at the exclusion of all other kinds of things which might interfere. And in that way I think you will reach to a certain balance for yourself which will be much more, more inclusive for you. But make a list, don't theorize and don't sit thinking about what you are going to do, go ahead and do it. And do it honestly, and as I say, make an account at the end of the day, and at the end of the week, compare it with the previous day and make your plan for the next day, again compare it and adhere to that now, and it will be a lot of things you set up for yourself, and you say "this is going to be my situation." Allright. And Good luck then. Yeah.

A Mr. Byland, I would welcome a task.

N Ah yes, that's right. Tell me, what do you do at the office?

A Sit, read, write.

N For professional work?

A Yes.

N You sit most of the time?

A Most of the time.

N You talk to people?

A very  
A. On/rare on occasions.

N Did they come in or do you have to go out and see them?

A No, they come in.

N By appointment?

A At times.

N Do you know when they're coming?

A Yes.

N How much have you ever tried when you are in the presence of someone  
else to get flashes of yourself existing?

A Not very often.

N Would it be a good task?

A Perhaps.

N You will not be successful very much. But I think that in order to  
prepare particularly when it's an appointment that you expect a  
person to come or when a person comes into the room towards your desk,  
at such a time that you try to collect yourself. Your collection  
is not the same, this collecting is not the same as trying to wake  
up. But it is as if you prepare yourself in order to be able to wake



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you might say, a clear view of how you spend the day. Particularly if you have the day if you could summarise more or less how you have spent your time one and for what purpose and be, try to be quite honest, also indicating, I've spent two or three hours being a lazy.

A Seems like if I look into the motivations, which I have done in some certain sense it seems like it really shakes a lot of things loose.

M Okay. then it's off them. If it is loose, maybe you could get rid of it...There's an awful lot of bothers, a lot of stuff that is quite unnecessary. Even you the things you do, and surely the things you feel and perhaps even more that you're ~~XXXX~~ thinking, try to eliminate and bring that what is activity down to ten percent and your mind empty practically of everything except these little ~~XXXX~~ thoughts that have to take care of your blood ~~XXXXXX~~ circulation. As far as ~~fff~~ feelings are concerned, I think you could increase it with having a wish to do whatever you're doing right, as complete as you can, at the exclusion of all other kinds of thought which might interfere. And in that way I think you will remain in a certain balance for yourself which will be much more, more conducive for work. But make a list, don't theorise and don't sit thinking about what you are going to do, go ahead and do it. And do it honestly, and as I say, make an account at the end of the day, and see where you stand, compare it with the previous day and make your plans for the next day, again compare it and adhere to that now. ~~and~~ A little bit of a law which you set up for yourself, and you say 'that's going to be my salvation.' Allright. ~~and~~ Good luck then. Yeah? Yah?

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N You will not be successful very much. But I think that in order to prepare particularly when it's an appointment that you can expect a person to come or when a person comes into the room towards your desk, at such a time that you try to collect yourself. Your collection is not the same, this collecting is not the same as trying to wake up. But it is as if you prepare yourself in order to be able to wake

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up if you possibly can. Collecting means at such a time that the thoughts which usually would go out when someone is approaching you in the fore partly of sizing him up or of judgment that you keep on pulling yourself ~~XXXX~~ holding it withing yourself without having it go out. It also presupposes when you start talking you talk deliberately that what you want to say. And in <sup>the</sup> time that the person is coming toward your desk you try to say to yourself how you are going to open the conversation. At ~~XXX~~ such a time if you have to shake hands or get up or so that you look at the per-<sup>son</sup> or you know him or don't know him, you have certain words that you want to formulate and you make them up before you say them. You have time for that because the person is coming into the room. They don't get to you unawares as it were. At such a time there is a possibility that you become quite aware of yourself having to do that and even ~~XXXX~~ <sup>strange</sup> because it will <sup>1</sup> many muscular tensions which are quite unnecessary but after a while you will get used to that. And then you will know more and more about yourself, how you behave in the usual way and many times it's quite habitual that you could see that, that how habitual you are, at an office in~~deed~~ doing the different things that you have to do. It will be almost, I would say, ( ) open to yourself. If you want a period of relaxation, you can get up from your desk and walk up and down the room. Are ~~thuxth~~ there other people in the room?

through

A One person?

N One~~R~~ It ~~undethetdakter, ishahoydaskamewalkhupwah~~ down the room, you can

A ~~Wald~~ near the wall but there's walking space there.

N Good. Then you can do that simply as if you are looking at your desk



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without having anybody know you are doing it. Simply at such a time you could become aware of yourself as you walk. Again the necessity of collecting, of retaining in yourself without wishing that I could go out. Try to do this part ---of the day.

A Thank you.

N All right? It may be difficult. If it is too ~~XXXXXXXXXX~~ difficult we'll change it next week and do another one.

A I had a task to answer the phone with a different voice.

N Yes

A And to think of something embarrassing to do for the following day each night. And, well, I didn't feel very successful about the following

N How many different voices can you make?

A On the phone they all sound just about the same.

N Do they? You could imitate someone? If you thought of your sister

A Should you act like she did? Or your mother or father, or friend or <sup>How's</sup> someone else in the office? Are you good at imitating? ~~XXXXXXXXXX~~ your ear? Can you hear differences of sounds? Can you practise by yourself? Make little sounds that ~~XXXXXX~~ sound different? Can you? Without being a little bit--not necessarily ashamed, but you're maybe too timid.

A Well, what I ~~XXX~~ did do finally after the week was up was try to let the phone ring more than once and then answer breathlessly and that worked.

N That was better?

A I felt better.

N Yes. ( ) a little more satisfaction. Now about obnoxious things the next day?

A Well, I sat for five minutes at Grand Central Station, in the middle of the stairs ~~XXI~~ during rush hour.

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N Did you stop anyone?

A Well, <sup>a</sup> few people fell down the stairs.

N Because of you? They walked through you. Did they say anything to you?

A. Well, people laughed. A lot of people yelled at me; asked me things, "anything wrong?"

N And you said "whole lot." This is very good ( ) and I think <sup>that?</sup> is very brave of you. That is good. Not that that helped, that is, you wake up, but it certainly meant for that you would be quite willing to put yourself in definitely uncomfortable position. And also that during such time that when people started to curse you, you had a reason. It's reason was your own; that's very good. ~~Write~~ Try again with the phone. Speak slower. It's easier; people don't see it. They don't know the expression on your face. You could change it without them knowing it. Try to enunciate and speak so slowly--every word as if you're ~~weighing~~ weighing it--you can also be anxious over the phone. Try different things like that. You know, we talked about it--( ) ~~this~~ this kind of looseness, a little bit more freedom for yourself, a little bit more of a wish to show that ~~you're~~ you're really alive, and not to fall all the time into a stereotype form of behavior. That's very good. Continue. Let me know next week. All right. Very good. Well?

A I'd like to report a task that I was given ~~for~~ for this week, but it was ~~at~~ over about a week ago. It was to sit and move my arms and try to see what would happen. First week.

N What did you expect?

A I think that was the problem. That I expected something.

N Yes, that's it, you see, what would happen I don't know. ~~It~~ wouldn't come off, will it?

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A I don't understand.

N You ( ) move your arms and you are told to see what happens. I was afraid that maybe they came off.

N No.

N Good

A Nothing happened this week.

N. What is this, now, happen? What do you think going to happen?

A All right, ~~HE~~ uh..

N No, no.

A All right. I did it this afternoon, Sir, and it was very unsatisfactory as far as ~~anything~~ anything, there were no results of any sort--if there were supposed to be results, if there were, I don't know.

N Have you ever heard of work on yourself?

A Let's say I don't know, I really don't know. I suppose I have.

N. If you don't know ( ) Perhaps you suppose you have, Then why a task? Then I ask you, who is it for? Work is not going, simply that you ask a task and you don't do it and you're looking for results which are impossible. You wanted a task for a certain definite purpose in order to help you to find out what it is to wake up or what is meant by trying to work on yourself. Now such ~~HEHEHE~~ attempts you make when you accept the ~~HEHE~~ task and you cannot say nothing happened, and the whole thing is something that I don't know, and so forth. Come down to earth-- What is it that you understand about a wish to be awake? Of as it were, to try to see yourself observe yourself ~~to~~ or to become aware of yourself as you are walking or doing, ~~making~~ making ~~HE~~ sandwich or whatever it may be. You cannot constantly say that nothing is happening, it's nonsense, then you have to have your brain examined a little bit.

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- A Well, I think what I meant is not that, is that what was happening was that in trying to make an attempt as I, I was either, my ~~my~~ mind was either, would go off and day dream or it would be something like that rather than
- N Have you noticed that you day dream, what d'you do to yourself?
- A Well, I try to bring it back, but, I was trying not to force anything.
- N Have you got a pin?
- A A what?
- N A pin.
- A Yes.
- N Put your, Can you put the pin in your thigh?
- A Yes, I can.
- N O.k. go ahead. Until you draw blood.
- A ...have to do it every time
- N Then you, yeah
- A Oh, yes, I have to take injections. So I'm used to that.
- N Oh, so long ( ) Well, that's a little.
- A. Well, as you can obviously tell, I think, by my attitude, I'm not doing too well at the moment and I, I've come to certain, I have had certain things that have been subjective realisations of, let's say, my attitudes in situations, like sometimes I would ~~XXXX~~ realize that " Oh, you have just reacted completely subjectively without control, or something, or ~~XXXX~~ else...
- N But Fred, why all this...
- A I can't really say it
- N ...philosophy
- A I'm trying to cut that out but I just don't know how
- N You know now

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A Stop your mind, I have and get off

N Don't allow it

A What?

N Don't allow it. You feel it.

A That's hard

N Why

A Because my mind keeps going

N Put a cold compress of water, a towel or so on your head, bang it, give it a hit, rub it against the wall, bounce it up and down, stand on it. I don't care ~~what~~ what you do, Get all the nonsense out of it. And as long as you all<sup>o</sup> this to continue, of course, you'll never have a chance ( ) I don't see any particular reason why anyone who sits in a chair can at that moment when he really wishes not to be awake for one moment. He can realize that when he sits with eyes closed that something in him is taking place in the direction of being aware of his exist<sup>o</sup>nce. There's no ~~question~~ question about that. Not <sup>it will</sup> that ~~it~~ last very long and that very soon it will go over into a little bit another kind of a mental process. If I close my eyes and I know what my posture is, there it sits, this body, and when I keep my eyes closed and I change my posture I remain aware of the movement of certain parts of myself. Now it may be possible that I have already established something whenever I make a movement with any kind of my extremities or certain muscular tensions, that I get on really a picture which was based originally on that what I have seen. So even the memory of that what I'm doing I may not be entirely aware of that of a ( ) made, but at least I approached it when I keep my

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eyes closed and I make a little of an impossible movement which I have not made before. And I twist around and I make all kinds of contortions, while I <sup>k</sup> keep my eyes closed and I remain aware of the existence of my body in all of that kind of nonsensical transformation. Then I have a realization of what it means to be aware. It may not be entirely free from partiality, that is I may still may dislike it, this part of my mind or maybe if it is too much contortion it may create f\_\_\_\_\_ but I certainly can make that kind of attempt without having any interference with the rest of my mind. Make up your mind if you want to work or tell yourself that you don't want to work and forget it. There's no other way, and don't come all the time with the st\_\_\_\_\_ that you cannot do it. Because then you cannot pretend that you're interested in work. No go ahead in that kind of simplicity and we'll use that kind of ( ) If you wish you can. There's no doubt; I have no doubt, and neither have you. All right. That's the task, okay?

A There is a task?

N That is the task. Sit with your eyes closed and go through all kind of contortions and try to wake up to yourself. All right?

A Yes

N Yeah

A ( ) give you a preliminary report on that task you gave me last week about

N How many pages is 'preliminary'?



A Three paragraphs.

N Okay. Make them short.

A Short paragraphs.

N Because it's only preliminary. Why not start with the c\_\_\_\_\_ right away? Come to the heart of things.

A In this week I've made exaggerations of manifestations that I know to be relatively normal or I've been, made attempts to be obnoxious or argumentative or silly or various things like that, and the first thing that I could say about it, one week of it, is that I become aware that I, <sup>+</sup> what I knew to be as normal, whatever that means, I don't know

N No. Now don't use it.

A Well, that's what I'm coming to. That I've discovered that ~~in~~ doing things like that something more plastic or fluid or flexible takes place.

N Barry, I don't like your words.

A Okay, change it.

N Something more plastic, more fluid or what. Plastic is not fluid.

A Well then, the words I should say is something to the effect...

N Simply discuss.

A More flexible

N Okay, a little more liquid.

A Liquid

N Okay, let's stick to that. But the thing is this, you were obnoxious <sup>2</sup><sub>1</sub> you did this, you exaggerated and so forth, for what?

A To wake up, to make an attempt to wake up to myself.

N Then the result that you've the pages of report is that you wake up to yourself.

A There are many more occasions, many, yes, MM many more times.

N So for that it was good.

A For that it was good.

N How will we continue?

A I would like to continue, I find it fruitful.

N Okay, that's it. Go ahead. Report next week.

A Okay.

N In one paragraph.

A All right

N Allright. Good. Yeah?

A I was ( ) myself MM talk ( ) That was three weeks ago and almost a week but I did pretty well.

N What you mean, well?

A Well, I did awake ( )

N What did you say?

A What did I say?

N Yes, when you were alone

A A couple of times, I say ( )

N See how dirty it was

A No ( )

N Oh, mix, in a mixing bowl

A ( )

N You said it aloud?

NA Yeah

N Did you hear it?

A Yeah

- M Did you like it?
- A Um, at that time, I felt very awkward.
- M ( ) So you were far away from a facade. You know, the task was to try to wake up to yourself. So that meant that in regard to any kind of manifestation, whatever you were doing, saying, or whatever ( ) you make, that you could become neutral to yourself. So as soon as you did M something that you dislike in some way or another you were K partial. So it didn't help.
- A Well, I didn't do that one very often
- M But it didn't help. Were you clear of what was needed?
- A Well, I noticed that when I was trying to describe what I felt about people, what I said wasn't the way I felt, and I didn't, I didn't, even ( ) with it. I just walked away, I felt...
- M Yeah, But still my question is, do you know what we're trying to do?
- A To wake up to myself?
- M No, what are we trying to do in general? About work? What's the aim of doing all this? Like the task and so forth. I always ask 'did you wake up, did it help you in that sense.' What was the result?
- A ( ) not in that sense.
- M Are you clear about it? What is needed? You ask for a task three weeks ago, Were you clear why you asked for the task? What did you accomplish M or want to accomplish?
- A I wanted to be able to speak with difficulty, what I felt
- M That is right, but you see this is an ulterior motive. You want to improve yourself. If you try to improve yourself you probably can at the expense of something else, and you don't have to be awake in order to change yourself a little bit. You can go through all kinds of

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practices, exercises. But you see, it is not the way <sup>we</sup> look at it. We simply say that if I could wake up then from that stand<sup>+</sup> point, if I could be awake I could direct myself to saying more or saying less or saying this or that the way I want to say it. So that I will have more control. But the point you have to keep in mind is first, you want to wake up. You see this is what we're talking about. We're not talk<sup>k</sup>ing about self-improvement. ~~XXXXX~~  
~~XXXXXXXXXXXXXXXXXXXX~~

- A Yeah, I understand, but I thought that whenever I have to talk, as if it's an impossible time to try to wake up.
- M Then don't wake up then. If you find out it's impossible. There still is the question if you want to go through the reg<sup>+</sup>ardless of wanting to wake up. I think you have to be much clearer about that. What you really want to do. If that what you would like to do is the improvement or ~~XXX~~ elimination of certain things you now dislike, be honest ~~XXXX~~ it has nothing to do with work.
- A No, no, at times it's like that but when ( )
- M But let's talk about work. Now you explain to me about what you understand about work on yourself.
- A ...I...
- M (..... ) you can do it theoretically as long as it's correct. You asked me once, remember, to come to Monday, and I said it is all right provided you want to work. People in Monday are expected to work, so if you don't, or don't understand, or don't want ~~E~~ you cannot come to work
- A Well, I want to.
- M Good. then let me know what you want. You tell me now.
- A Well, how can I learn if I don't know...

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N ( ) Don't you think it matters to be a little bit more clear about that?

A I, well, this ~~is~~ is why I ~~XXXXX~~ asked you about talking before

N Yeah, that's right

A When I talk I don't know ~~XXXX~~ what I want, I get nervous and I can't think.

N Now, wait a minute. It's not a task that you talk or that you want to talk. We were then talking about the possibility of going differently but still have to do, that is, regarding talking, but you still have to go through, to ~~XX~~ tell me what is ~~X~~ that you want to wake up, and if you ~~XXXX~~ could be awake that you could talk better that would be fine.

A I don't want to be awake so that I could ~~XXXX~~ talk better.

N No, that's what I thought. You just want to talk better.

A No. I want to talk better so it doesn't mix me up when I want to try to work on ~~XXXXXX~~ myself, to ask you questions, and to be awake

N You can ask questions even if you cannot talk

A But I can't hear you,

N No, why not?

A 'cause it made me nervous to talk

N Does it now?

A and I cant

N And I make you much more nervous now

A Yes

N Yeah, shame on me. But now let's start at the beginning. Now you're not nervous.

A Yes I am.

N Really? Have you read anything about work? When, whatever you like..

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A In Search of the Miraculous.

N Yeah, how far did you get? Did you read through? Did you understand some of it? What did you understand? Just a few things, just a little question?

A I can't answer that.

N Do you <sup>know?</sup> the difference between awake and asleep, as theoretical?

A Theoretical?

N Yes, What might be meant by it?

A I think so.

N Have you any idea of <sup>the</sup> concept of consciousness, what it would be?

A Sometimes I do

N Have you any idea about KM introduction of some objective viewpoint? About yourself. You see

A After I've been reading and thinking of it, then I will, ( ) but not exactly that I do.

N What is the real motivation that you are interested in even awaking, that you want to, that you want to find out what it is to ( )

A Um, I can tell you what I think, but I'm not sure.

N All right

A Several times, two or three times in the past couple of years, I've just kind of reached a point where I'm ( ) I think there was all the result of a big disappointment in a person or a goal

N You lost something

A ( ) and then I had a funny experience and

N You ( )

A yeah...I... yeah

N So you want to come more to yourself and that you could come through yourself, more relaxed. And that you get over the nervousness that



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you sometimes have.

A That just gets in the way.

M Yes it gets in the way, so (                    ), and I say ~~XXXXXXXX~~ can you wake up when you walk. Do you understand what I mean? ~~XXX~~ Can you explain it? Have you done it?

A ~~XX XXXX~~ I've tried it. I think I've gotten more alert and sometimes more collected.

M Good. But not really awake. Have you sufficiently large<sup>2</sup> so that you can walk back and forth?

A No

M )                    ) corridor? (                    ) You can walk up and down. Then you walk very slowly up and down. And take small steps and really try to watch yourself, and perhaps at times become aware of how you ~~XXX~~ move your foot and what takes place slowly, and then if it is safe enough, can you close your eyes and you still could become observant of yourself. That you still could have, as it were, a certain picture or an image or a realization of yourself walking. Try this in the morning. 'Cause you have to continue for ten minutes.

A Do you think another person around would interfere with this?

M I ~~XXX~~ don't think they will interfere, if you don't let them.

A But that is hard.

M Yes it is, difficult. It's better not to. When you take a bath (                    ) you can make all kinds of movements (                    ) Close your eyes, don't get soap in it. All right? Try to see yourself at times during the day. By seeing I simply mean that you have a realization of your existence. You simply when you are walking in your office, wherever you are, when you go through a door, you have to

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turn the doorknob. Before you go in, stand still, come to yourself. You call the command. The realization of your right arm, even when you sit, here I am, not tool,<sup>?</sup> but sufficiently loud for you to be able to hear it. In that way come to yourself--and as you then stretch your arm out in order to turn the knob with the door open, make an awareness. Every once in a while during the day when that kind of thought comes to you try to work. It's very simple. It doesn't require anything in particular, and only you wish to be reminded, and then when you are, you do it. All right let me know next week. Don't let three weeks go by. All right<sup>?</sup>

A All right.

M Good. Yeah, some of that was here in front. Yeah. Go ahead.

A I would like a task.

M What for?

A Well, the work I've ~~been~~ been doing so far, I don't assign myself any particular time to do it and any length of time to do it, and from the task you've been giving, it seems you place some value<sup>us</sup> on that, and I thought, Well, I feel if I define my commitment, how much I'm committed to work, better by assigning a specific time and a specific task.

M Have you any idea how much you are committed now?

A Yes, I think so.

M How much?

A Well, I'd say I'm definitely committed

M Then there is no question is there? Then why can't you give yourself a task?

A I've been doing that.

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- N Yeah, but why would you want to change?<sup>2</sup> You want to share with other people? Or you want to be able to report on it?
- A Well, I thought there was some reason why you gave other people tasks.
- N Oh, of course, there is a reason .
- A And so consequently I thought that in asking for a task and doing the task and being able to find out why one does a task.
- N Oh really
- A Yeah
- N Why do you do your own task?
- A To wake up
- N All right. <sup>h</sup>There is no other particular reason for any other kind of a task, and only if one wakes up. The difficulty is if you do it by yourself and you don't report on it, you might put a little water in the fire. If you are committed in front of other people and you have to report and probably you will make more of an effort, so if you want to do it for that reason, it's fine. By that let's then take a task you've already assigned to yourself, and simply make it public. Her instance, what kind of task are you giving yourself?
- A When I go to school in the morning I have to walk about 16 blocks and I usually try to wake up during that time.
- N All 16 ~~XXX~~ blocks?
- A Yes
- N Oh yeah, and how many blocks are you wake?
- A Well I go back and forth.
- N How you mean?
- A From being more awake to being less awake. I can't say that I've been completely awake.

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N No, but let's assume that you're 50% awake. For how long? 1 block, 2 blocks, 5 blocks...

A Not, about  $\frac{1}{4}$  of a block.

N Well that's more like it, I would even make it more ~~XX~~  $\frac{1}{10}$  of a block. You know, let's say, you know what it is to make an attempt to wake up.

A I think so, yes.

N And you do it now. Right now. At this moment, eh? Let me know when you lose it.

A I just did.

N You already have lost it. That's what happens in the block. You start out when you step on the side walk<sup>k</sup>, the block. Before you come to the corner you already have lost it. Yeah, if you could dur<sup>r</sup>ing the 16th~~th~~ block be ~~XXXX~~ awake and fall asleep entirely, it would be ~~X~~ very interesting, wouldn't it? You ~~XXX~~ could wake up each step you take, the next step you'll be asleep. Try to study it a little better, really, as far as results are concerned, and be much more honest. Don't generalize about it. If you honestly want to have that kind of a task it's fine, and if you want to say 'I want to remain awake for a  $\frac{1}{4}$  of a block,' you'll have to ~~XX~~ do something very special to remain awake. Cause as soon as you start saying it you already lose it.

A Well, do you mean that I should try to come awake and to fall asleep?

N Oh no.

A I've done it.

N Not in that sense. I don't think you have done it. Not in that same sense, because if I say 'I don't want to fall asleep,' I mean something very definite. And I don't mean my ordinary sleeping-waking state. But if I want to indicate that there is a possibility of

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being awake and at the same time have my ordinary existence of unconsciousness, then of course, it is right, it is possible, When I ~~XXXXXXXX~~ talk about being awake, of course, I mean as a result of my attempt to wake ~~X~~ up and be conscious as against my ordinary unconscious state. If I take one step as I said, I can be conscious in one step, but the next step I'm unconscious and there's no consciousness left, of anywhere there is no 'I' This is the reason I ask you because I would like to be quite clear about what work means, and if you're doing it the right way. Cause it's quite easy to talk ~~XXXXX~~ about work and also to give yourself so-called 'tasks' ( ) without any kind of--or getting any results whatsoever, and you may be just talking and talking and thinking and thinking about it without actually making attempts. When I said a little while ago "wake up, ~~XXXXXXXXXXXX~~ now," you lose it within 2 seconds, that is honest. But when you say  $\frac{1}{4}$  of a block it's dishonest. You didn't know.

A When you say 50% awake you mean that seems like the idea of gradation and I don't know what ~~EE~~ scale you're measuring on.

M Oh well, let's say even a least little bit of a finite, I will call ( ) Even a thought being that is more of an attempt translated into an attempt to wake up. I want to give you a prize for that. Really you don't know very much about it. But it's okay because nobody ~~XXXXX~~ does ~~XXXXXX~~ really. But when we want to give ~~XXXX~~ tasks, particularly to yourself make sure that they're honest. Try the same task I gave her, to walk in the room. Just at that time no more than just walking. Nothing is involved, no self love, of how you walk and how beautiful it is. You just have a body, ~~XXXX~~ moving, put one foot in front of the other and walk. There's your walk, walk. You try to wake up. By that I now mean that there is something

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which is really functioning as an observer, leaving alone for the time being where it is, but an awareness has to be registered somewhere and it has ~~EM~~ to be registered in the place which is not going to monkey with it and it has to remain an observation only, without interpretation, without any kind of a like or dislike attached to it and therefore, when you walk up and down you wake up to yourself, in that sense as if ~~EM~~ during this continued awareness that you might have, may be a little longer than a couple of moments, that then there is an existence of something we call, which we will call the beginning of 'I', and that you then experience a certain objectivity of something which is objective regarding you. Call it what you like.

A Well, I read In Search of the Miraculous and about half of All and Everything.

N Your task is to read All and Everything. Fifteen minutes each day. And to do this task of walking up and down at least for another fifteen minutes ~~EM~~ but that in the morning and <sup>also</sup> in the evening, and to try honestly and quite sincerely to do it.

A The walking in the morning and evening

N Yeah

A Right, and the reading just once.

N I think you have to get rid of a little concept, a couple of concepts that you think you are working. My judgment is that you don't and that you have to learn really to find out what it is and to have an experience of being awake. Maybe you know that. O.K. Yeah. Good. Let me know next week. Yes? All I see is a hand. Who is it?

A K( ) I'd like to work. I'd like a task. This is the first time I've come to the Monday class.

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N Is this the first time of the Monday class? First time?

A Yes.

N You were on Wednesdays?

A Yes.

N I see, and you want to come Monday because you want to work?

A Yes.

N Have you ever tried to work?

A Yes, independently.

N Yeah. You know a little bit about it,

A Yes.

N Would you define it for yourself, if you're absolutely sure ~~XXXX~~ that you are on the ~~XXXX~~ right track or are there questions about it?

A Well there are questions.

N If you took the task that I just now mentioned, walking up and down.

A Yes

N Could you be awake then or at least make attempts--or a task I said a little while ago about interrupting your ordinary activity of a mechanical kind and as it were take stock of yourself, the realization of your existence before you continue. As you break this mechanicality, interrupted and then continue after maybe two or three seconds or to do something maybe a little different in a different way. Try to experiment a ~~XXXX~~ little more with yourself. You see, if you try to find out what you ~~are~~ are and you do it by interrupting or changing or some other kind of a form by which you intentionally change your behaviour in order to bring it to your notice that something is taking place which is different with association that this is for the reason for trying to make an attempt to wake up. You understand what I'm saying.

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A Yes.

N All right, then now you have to accumulate data about yourself in different conditions in ordinary life. As the day goes on whenever you become engaged in certain activities and try to see yourself doing it, and at times can say 'here he is, doing this or doing that' or you say 'how interesting,' You see, not necessarily at the present time by being impartial about it, but still the accumulation of data about yourself that you acquire more knowledge. Let me know next week and then we'll use that for some other purpose for you. All right? Yeah?

A I'd like to report on the task you gave me last week to go as I walked to my shop to try to wake up to myself.

N Yeah.

A And in the first few days after the meeting I had a few very good moments where I was much more awake than I'd ever been before.

N And then it peetered out, and how was it today?

A Today it wasn't very good.

N But the thought you'd have to report on your task.

A I know.

N That should have helped you!

A Yeah, well I thought about it after I got there. I remembered that it was Monday.

N Yew, but can you go back halfway?

A I should have.

N Will you be late?

A No, I didn't think



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N But you didn't think. Try to be a little more inventive. The idea was not really to get to your ship. The idea was that if there was an opportunity to wake up you should do it. Not simply in-between steps, you do it again. You have more lasting time. As a task it is very good you see, because you set out with the idea of fulfilling it. Then you didn't do it, so that is the obligation to the task, so then you do the best you can.

A Yeah, I think, oh, I had to meet somebody.

N Oh, ( )

A K I had that on my mind.

N Yes

A And I was...

N Usually when you want think of the possibility you might have to report on it, towards the end of the week or closer to the day like Monday that you start, it picks up again. If that's the case, then any kind of a thought regarding the possibility of work, regarding your task, any kind of a thought about it, ought to be able to help you make an attempt.

A Yeah, that's it.

N So the first days it may still be on the EM momentum of the meeting. Then when it is low you have to think a little bit more and then direct you and the thought has to be furnished by the wish. When the wish is EM there to do the task you will do it. When there is no wish then of course you won't.

A Well I found like I had the wish and

N No, no.

A I made an attempt

N No, no, you didn't have the wish, because the result was that you didn't do it.

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- A You mean if I had the wish it reall<sup>1</sup> would automatically
- N I think so, if it was strong enough you would have been able to do it. So now ~~XXX~~ let's say we'll have the wish every morning, and you have a little piece of paper that you read before you leave the house. Put it on the door if you like, remember your wish. Stand in front of it and say it aloud and emphasize each word 'Remember your wish.' and say underneath, 'Repeat', all right.
- A okay.
- N And with that you go out of the house and don't get anything when you get out of the house ( ) try to ~~hold~~<sup>hold</sup> on to that even if you have the memory of your voice, it may be helpful, and then see what you can do until you get to your ~~XXX~~ shop.
- A O. K.
- N All right, and keep that up every ~~M~~<sup>7</sup> day now particular now you are forewarned that after two or three days it may be less. You have to make the effort.
- A Thank you
- N ~~XXXXXXXXXXXXXXXXXXXX~~ All right, good. Next week, what is ( )  
( phrase unclear )
- It goes on the other machine now, eh. All right. Well good, then we speak. Well good, we speak louder then. Next week-- Maybe ( )
- Who else has questions or any kind of discussion, anything you would like to talk about. Who was standing in the back there who had his arm up, anyone still? You mean nobody has any-- All right.
- A I have a question in relation to working on yourself and ~~M~~ the fact that work takes more energy than<sup>t</sup> I find in trying to work, trying to empty my mind of lots<sup>1</sup> the dream world which I'm in alot of the time, when I think randomly I get very tired, then when emptying my mind of these thoughts I get less tired and then I look outside

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the external ~~XXX~~ world in trying to work and I start looking outside of me and I can see the landscape and it looks very clear and I feel very relax<sup>o</sup>, but I still find it very difficult to observe me, that ~~XX~~ it's most of my energy is concentrated looking out rather than observing myself.

N So what will you ~~XX~~ do?

A Try harder to observe myself.

N Don't look out. If it's a question of distribution of energy, don't use the energy for purposes that have nothing to do with work. If you possibly can, I think certain energies have to go in very simple ~~XX~~ activities. But when it is something I look at the landscape and I enjoy it and I perfect myself and particularly when you are doing things like you do and you move your arms and hands. Why? That ~~XXXX~~ costs energy. Try to find out how much energy you lose already by just sitting. Try to find out how you can relax, and then you conserve energy. And perhaps that kind of energy can be utilized for wanting to wake up or at least try to make an attempt. It is wrong, you see, if you are given to be lazy~~XX~~ to sit too much, for you're liable to have your energy go there completely--and you could be engaged, a very simple activity. That's swy sometimes I say it is walking, but instead of making<sup>1</sup> too monotonous take a chair and carry it from one place to another. Turn the chair around, When you ~~XX~~ do dressing, the ordinary activity ~~XX~~ in dressing do it a little differently. ( ) brush your teeth with your left hand, sometimes, have to brush in front and move your face to brush your teeth--again the question of breaking up mechanical behavior, many of course quite automatically, something you don't even ~~XX~~ know, Try to see that they are there and if you could, become aware of it as long as they are

simple, very ~~XXXX~~ little energy has to be used for the rest of the personality and really a great deal of energy can be used on the wish. If you really want the wish. But this question of motivation, you see, I think you have to be quite clear about because many times one wants to do a little work out of curiosity, and of course, after sometime, the curiosity is satisfied and you don't work. It has to go deeper than ~~XX~~ that. You really have to know why you want to do some work. Why is it? Because ( ) exactly dissatisfaction with what you are. That can take the place of curiosity. Or the desire for adventure, and that has worked out. Take a little bit more of what that it is energy worthwhile spent, what is the real ~~XX~~ motivation. I want to be more interested in something that is rather difficult, and when you become clear about that and you know that that is an aim you would like to follow up on or at least an aim that is worthwhile spending time on, then depending on how much you want it, for that purpose you will have wish and energy. There's much more energy in a person than we know, and it's not only the ( ) energy which go to useless kind of things or thoughts or feelings or muscles, but also that that is what what is a wish for accomplishing a certain purpose produces in me, based on what ~~XX~~ is in me as, you might say, stored energy ( ) an attempt that is almost phenomena that I'm surprised, I ~~XX~~ know it a little bit whenever I have an aim really interesting and for that kind of an aim when I pursue it, I could forego other things for a long time, sleep I can forego, all kind of amusements, depending on how that is aim or how ~~XX~~ big it is and what I want to do with it. So if I can have that kind of a motivation regarding work, you know I will be tremendously surprised how much energy there is. Don't worry too much about energy

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It will be there if you have that wish. Find the wish first, the rest will ~~xxx~~ follow.

A All right.

N ~~xxx~~ you make yourself too complicated. ( ) Keep it as simple as you can. But work. All right?

A Yes.

N Well if that's all, that's all. Then ~~we~~ stop. No more questions. You ought to be ashamed.

A Mr. Wyland, can you tell me about why you wish something, create a wish?

N I believe so, yes. ~~xx~~ I think it worthwhile to put two and two together and to balance the different thoughts/<sup>what</sup> you have about this and that and the other. I think you can get the motivation of a realization that there is a need and the thought will give you an idea of what is needed for yourself.

A Isn't it a ~~xxxxx~~ question of emotion?

N ~~xx~~ Oh yes, of course. But when I have the thought I can then, if I really have the thought that ~~x~~ something that ought to be like a lack that something has to be done with, ~~i~~ I will start doing something. ~~x~~ Then when I do it I know then that I have to have the wish to continue. You see, I don't produce the wish direct from my mind ~~xx~~ to my feeling center, because there is <sup>not</sup> much connection between. But if I can translate the thought into the activity, the activity is connected ~~x~~ with my feeling, and I know that my activity will stop if there is no ~~xxx~~ wish. I may have the thought; It will produce for a little moment, the activity partly out of ~~xxxxx~~ curiosity, partly because I want to utilize my thought, but are also lacks <sup>spirit</sup> ~~spent~~ that if it does

not continue I lack the wish. Sometimes I say I'm lazy, but it's quite definitely possible to produce the wish from a thought; only you have to go a little bit around about way. Well, yeah, Who?

A Mr. Nyland, how would you distinguish a wish from an aim?

N Oh, wait a minute. A wish is your own. An aim is outside. You go towards an aim. Naturally, if there is an aim, you have to have a concept of what the aim would be if you could reach it, and if the aim is worthwhile for you that you want to go there, the wish ~~is~~ starts. You <sup>?</sup>on the road towards that aim, and if its the concept that what at the present time haven't got, you would like to define it and you consider ~~it~~ <sup>it</sup> desired for you, as soon as it becomes desire for you, you will have the wish to do whatever you can in order to reach the aim.

A The aim is the direction you're going in

N No, I think ~~the~~ the aim is the concept that is the end of when you want to go to and ~~the~~ the direction towards of the aim comes from your wish. My aim is to go to Philadelphia; I take the Pennsylvania as ~~a~~ a direction as and I get on the train here in N. Y., the first thought is ~~XXXXXX~~ Philadelphia. I want to go there; it is already a wish.

A And the wish preceeds the aim.

N I don't know. The chicken and the egg. I don't know. Sometimes it's very strange. All of a sudden I have an aim in my mind. Sometimes all of a sudden I have a wish, I really don't know. I think <sup>they?</sup> there are by associations almost simultaneous. That very often I've been trained so often that whenever I have a thought and it's a thought in connection with an aim that I put really accomplished within my means that the wish is there.

A The aim then is intellectual; ~~the~~ the wish is emotional.

~~N Oh now. An aim can be emotional. But that as I say, it is something of me that is like a concept, a concept can be an aim.~~

N Oh now, an aim ~~KK~~ can be emotional. But that as I say, it is something of me that is <sup>like</sup> ~~like~~ a concept; a concept can be as an ~~KKKK~~ intuition of a desire for something that I wish for. It may not even be intellectually defined, but it can become a knowledge for me. When it is a knowledge I could start formulating it, but it can be a knowledge that reaches me ~~KKKK~~ through my feeling and of course a knowledge can ~~K~~ reach me through all kind of thought ~~KKK~~ processes.

A And you have an unformulated aim

N No, I think that's a little vague. If I think that I want to go to Philadelphia and I go all over the place it is not much of an aim. It~~K~~ has to be linked up with something quite definite. That's why I say it's a concept. Sometimes an aim may be not sharply defined, ~~KKKKK~~ although the direction towards it is defined. I may put an aim so far away from me that it is still vague, and that it gradually will clarify when I approach it. I can go in the general direction of Philadelphia when there ~~KK~~ are clouds or there is fog, but I have a direction that I know will lead me either as a result of looking at the map or ~~KKKK~~ some~~K~~ kind of sign that I'm on the road to Philadelphia. If I wish to become a harmonious man, I have to have a guide to get to the certain place so from where off, where on I can continue in that direction; my knowledge at the present time will give me the direction if I can extrapolate properly. You~~K~~ see, so it is not necessary to define it in its' fullest, let's say, content that I know exactly what is what. Many times I think it'll have to remain undefined until I get to the point. If I want to describe heaven, it's impossible to describe it; at most I can say I want to go



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heaven so that when I get ~~XXXX~~ there I will be able to write home and tell you about.

A And an aim is something that we are impelled to in some way

N What impelled

A Impelled either by outside forces or by something within ourself.

N I don't know, not every ~~XXXX~~ person, there are a lot of aimless ~~XXXXXX~~ ~~XXXXXX~~ people. A chicken without a head is alive, but has no aim. Some people are very happy without having any aim because it's too much trouble to have one, and if a person who's lazy really has not much aim, and only the aim to be lazy. No, I ~~XX~~ don't think it is necessary to have an aim. It's very useful, but ~~X~~ there are ~~XXXXXXXXXX~~ lots and lots of people with absolutely no aim whatsoever, and they don't know where ~~XX~~ we go.